

A PANJABI PHONETIC READER

T GRAHAME BAILEY



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A PANJABI PHONETIC READER

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The London Phonetic Readers. -

A PANJABI PHONETIC READER

BY

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PREFACE

By DANIEL JONES, M.A., *Lecturer in Phonetics at University College, London, and at the University of Oxford.*

THIS Reader is intended to help those wishing to acquire a colloquial knowledge of Panjabi.

The pronunciation of the language is here for the first time represented on strictly phonetic principles without regard to the affinities of the words with cognate words of other languages. This is the method recommended by our foremost language teachers,¹ and now widely used in England in connexion with the teaching of French and other European languages. The method has the approval of the Board of Education (see Circular No. 797, a memorandum on methods of Modern Language Teaching issued in 1912, §§ 36, 37²).

The system of transcription used is that of the International Phonetic Association, this being the alphabet almost universally adopted in England in those schools

¹ See, for instance, Sweet, *Practical Study of Languages* (Dent), chaps. 2 and 3, and Jespersen, *How to teach a Foreign Language* (Swan Sonnenschein), chap. 10.

² Published by Wyman, price 2d. This Circular is well worthy of careful perusal. The Appendix, containing the actual time-tables and syllabuses of instruction of several of our best schools, is particularly interesting.

and colleges where languages are taught on phonetic principles.³ The success with which the adoption of this system has been attended in connexion with European languages is ample justification for its introduction to a language to which it is new.

The criticisms of phonetic methods by some who have had no experience of these methods render it desirable to point out that the object of phonetic transcription is not to teach the student how to form speech sounds; its object is to teach him how to use the right sound in the right place in connected speech. The formation of the isolated sounds is best learned by careful imitation coupled with a knowledge of phonetic theory (that is, a study of the positions of the organs of speech in forming the correct sounds) and the practice of suitable phonetic exercises.

Mr. Grahame Bailey's unique qualifications for writing such a reader as the present are well known to most of those interested in the Panjabi language. But for the

³ There are in existence several hundred books in which the International Phonetic symbols are employed. These books include numerous dictionaries, grammars and school text books for the study of various languages, besides treatises on pronunciation. A list of about two hundred of the more important works is given in a booklet entitled *The Principles of the International Phonetic Association* (obtainable from D. Jones, University College, London, W.C.). See also *The Means of Training in Phonetics available for Modern Language Teachers* by L. H. Althaus (published by the International Phonetic Association, price 10d.), where it is stated (p. 6) that "of twenty-three (English) Universities and Colleges in which French phonetics is taught twenty-two use the system of the International Phonetic Association." The system is also very widely used in schools. It is used, for instance, in all the schools referred to in the above-mentioned circular of the Board of Education.

benefit of those who may not already have heard of his work it may be mentioned that he is one of those very rare Englishmen who can speak an Indian language exactly like a native, and that he is the author of the Northern Panjabi translation of the New Testament and joint author of the only existing Northern Panjabi grammar.

Testimony as to the accuracy of Mr. Bailey's work is therefore needless. It may, however, interest readers to know that I had an opportunity, when in Lahore in January 1913, of testing one of his phonetic texts with some native Panjabis; the text was pronounced by them to be absolutely correct, and they expressed great astonishment when they learned that it had been prepared by an Englishman.

D. J.

UNIVERSITY COLLEGE, LONDON, W. C.

November 29th, 1913.

INTRODUCTION

THE pronunciation of Panjabi varies a good deal from place to place and from speaker to speaker. The style of speech indicated in this book is that normally used in the villages round about the towns of Wazirabad and Gujranwala (from forty to sixty miles north of Lahore). It is the speech of those unacquainted with any other language. Speakers who know Urdu tend to adopt Urdu sounds, and are apt to substitute *l*, *n*, *h*, *f* for *ḷ*, *ṇ*, *ḥ* (or *ḷ*), *F*, and to make various changes in the vowels.

EXPLANATION OF PHONETIC SYMBOLS

THE formation of the consonants and vowels of Northern Panjabi is indicated roughly in the table on p. xii. For practical reasons a separation has been made in this table between consonants which require the use of the tip of the tongue and those which do not. It should be observed that certain sounds (*e.g.* **s**, **z**, **p**) may as a matter of fact be pronounced either with or without the use of the tip of the tongue.

FURTHER DETAILS REGARDING THE SOUNDS CONSONANTS

t, **d** are dental as in French (not alveolar as in English).

In forming the cerebrals (cacuminals) **t̪**, **d̪**, **ɳ**, **l̪**, **ʀ**, the tip of the tongue touches or strikes the hard palate far back, almost at the beginning of the soft palate. These sounds do not affect the quality of preceding or following vowels.

c, **ɟ** are pronounced with the tip of the tongue against the teeth-ridge (upper front alveolars) a little further back than the front teeth, the "front" of the tongue being simultaneously raised to the hard palate. They have no lip-rounding. They resemble the Italian sounds in *ci*, *gioia*.¹

¹ I regard these sounds as essentially different from the groups **tʃ**, **dʒ**, and have therefore used **c** and **ɟ** as being the nearest available single International Phonetic symbols.

TABLE OF SOUNDS.

		LIP SOUNDS.		TONGUE SOUNDS.					THROAT SOUNDS.	
		Labial.		Tip of Tongue used.			Tip of Tongue not used.			
		Bilabial.	Labio-dental.	Dental.	Alveo-lar.	Palato-Alveo-lar.	Cacu-minal (Cere-bral).	Palatal.	Velar.	Glottal.
CONSONANTS.	Plosive	p b		t d		c ɟ	t ɖ		k ɡ	
	Nasal	m			n	ɲ	ɳ		ŋ	
	Lateral				l		ɭ			
	Rolled				r					
	Flapped									
Fricative		f v w	f		s z	ʃ ʒ	r	j ɟ	ɣ ʁ	h ɦ
VOWELS.		{ u u o						Front. Back.		
Close								i	u	
Half-close								ɪ	ʊ	
Half-open								e	o	
Open								æ	ʌ	
									ɔ	
									ɑ	

The unvoiced (breathed) plosives **p**, **t**, **c**, **ṭ**, **k** occur either absolutely unaspirated or strongly aspirated (*i.e.* immediately followed by the sound **h**). The distinction between the aspirated and unaspirated sounds is significant. The unaspirated **p**, **t**, **k** are as in Italian. When they are aspirated, the aspiration is much stronger than in the English words *pin*, *tea*, *come*, stronger even than in the Irish or American pronunciation of these words.

ɲ is approximately the sound of French *g* .

ŋ is the sound of English *ng* in *sing*.

l, **n**, though more usually alveolar, are sometimes made dentally.

Alveolar **r** is always trilled, never fricative as in English. When not doubled it is often reduced to a single tap of the tip of the tongue.

ɸ is "bi-labial *f*." It resembles the sound made in blowing out a candle. **ɸ**, **f**, and **ph** are frequently interchanged by villagers. Educated speakers tend to discard **ɸ**, but to distinguish clearly **f** and **ph**.

ʋ is "bi-labial *v*." The lips are spread for both **ɸ** and **ʋ**. Labio-dental **v** does not occur in Panjabi.

w occurs usually as a contraction of **ʋ** when followed by a stressed **a**, as in *swaṇi* for *suṇi*, *swar*, for *svar*.

ʃ has no lip-rounding (contrast the English *sh* which is rounded by many, if not most, speakers). **ʒ**, the corresponding voiced sound, does not occur in Panjabi.

j is the sound of *y* in *yes*. **j** is a raised, and therefore strongly fricative, variety of **j**.

x resembles the sound of *ch* in *loch*, but has somewhat greater friction when initial.

g is the corresponding voiced sound. It may often be heard in German as the pronunciation of *g* in such a word as *Wagen*.

h occurs as the aspiration of unvoiced (breathed) plosives but very rarely otherwise. In borrowed foreign words containing **h**, the **h** is almost invariably replaced by **f**, **ç**, or **ʰ**.

f denotes a voiced **h**.

VOWELS

i, **ɪ**, **æ**, **ʌ**, **u**, **ʊ**, are similar to the Southern English vowels in *seed*, *sit*, *sad*, *cup*, *brood*, *put*, respectively. For **i**, **ɪ**, **æ**, **ʌ**, the lips are more spread than in the case of the corresponding English sounds. In forming **u**, and sometimes **ʊ**, the lips are protruded; Scottish speakers should be careful to keep them distinct.

è, **o** have a somewhat lower tongue position than the French **e**, **o** in *thé*, *beau*. Unlike the English sounds in *day*, *go*, they are not diphthongs.

ɑ is similar to the English vowel in *calm*.

ɔ resembles the English sound of *aw*, but is very short. It occurs only in contractions; thus, **xore** from **xaber e**.

a resembles the first vowel in the English word *about*, and is always unstressed.

The following true diphthongs occur, **ai**, **æe**, **ao**, **ei**. In all other cases each vowel must be separately pronounced.

LENGTH

: means that the sound indicated by the preceding symbol is long.

***** means that the sound indicated by the preceding symbol is half-long.

The distinction between short and long consonants is of the greatest importance, and must be carefully observed by the learner.

The indication of the length of vowels is a matter of extreme difficulty. The marks of length employed in the

texts must be regarded as partly tentative, and partly, in many cases, as showing how the words *may* in that connection be pronounced. (In the vocabulary the length marks have not been used with the vowels.)

TONE

Variations in the tone of the voice form a very remarkable feature of Panjabi pronunciation. There are two special tones, apart from the ordinary tone of speaking. They occur in stressed syllables only.

c indicates a low rising (or low rising-falling) tone. It begins about a tone above the lowest note which the speaker can command, rises four or five semitones and sometimes falls again about a tone. When initial it is generally preceded by *fi*. (A foreign *h* preceding a stressed vowel and not following an unvoiced plosive consonant becomes *c*. Thus the English words *house*, *behind*, would be pronounced in Panjabi *fi_caos*, *bi_cand*.)

^ denotes a high falling tone. It is uttered about a fifth (seven semitones) above the first note of the low rising tone. The voice generally falls about a tone from the highest note. (In borrowed words *h*, following a stressed vowel and not preceded by an unvoiced plosive, tends to become ^. Thus, the Urdu words *cahna*, *rah* are pronounced in Panjabi *cāna*, *rā*.)

Syllables containing both tones are quite common, the low tone always coming first. Examples:—*t_cid*, "stomach"; *p_cābi*, "brother's wife"; *c_cāggi*, "coppice".

When several syllables normally having the same kind of tone come together, it is customary in rapid conversation to pronounce the tone only in the most strongly stressed syllables.

OTHER MARKS AND ABBREVIATIONS

The mark ' means that the following syllable is stressed. It has been very sparingly used.

The mark * indicates that the word following is a proper name.

In the literal translations, a dash — indicates that a Panjabi word has been left untranslated. Two or more English words joined by hyphens are translations of a single Panjabi word. Words in brackets are explanatory (3 = . . .) means "the three preceding words are together equivalent to . . .", etc.; (= 2) means "the preceding English word corresponds to two in the Panjabi text."

BRIEF RÉSUMÉ OF INFLECTED FORMS

(To be used with the Vocabulary)

NOUNS, ADJECTIVES AND PARTICIPLES

ADJECTIVES in **-a**, **-ea** are declined like nouns in **-a**. Others are not declined unless used by themselves as nouns.

The following types may be distinguished: masculine nouns in **-a**, other masculine nouns, feminine nouns in **-i**, other feminine nouns,

Nouns ending in a nasalized vowel make all the final vowels nasal.

The locative singular is the same as the oblique for nouns in **-a** or **-i**. Those ending in a consonant sometimes add **-e** or **-i**.

		SINGULAR			PLURAL			
		Nom.	Obl.	Voc.	Nom.	Obl.	Loc.	Voc.
Masculine	per-ôl-	-a	-e	-ea	-e	-eā	-i	-eo
	vekḥ-	-ea						
	piṇḍ-	—	—	-a	—	-ā	-ī	-o
Feminine	kuṛ-	-i	-i	-ie	-iā	-iā	(-ī)	-io
	vekḥ-	-i						
	kôṛ-	—	—	—	-ā	-ā	-ī	-o

VERBS

The following are the masculine forms. When they end in **-a** or **-ea**, the feminine forms are like those of **vekhi** above. Transitive and intransitive verbs differ only in the past tenses. The past of intransitive verbs agrees with the subject; that of transitive verbs (really an old passive) with the logical object, except when the object is governed by the proposition **nū**.

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Thieves and Ass of Story

ONE man was, potter, village of dweller, sense somewhat little was-of-him. People him-of one very strange thing telling are. Saying are that bazar-from one time ass buying was-taken by him. Ass indeed very strong seeming was, and small age of, and obtained also cheap was. Man very happy was, heart in singing—going was. Road of side two thieves huqqa—smoking were. Traveller to having-seen one thief to-say began “look, O, this what foolish like (man) dancing leaping—going is?”

By-second was said that “clever him let-us-admit who ass steal may-bring and owner to knowledge not be attached.” By-first was-said that “thou my help do and I taking will-come.” Then both thieves ass man of behind went. By-one was said “I quietly quietly ass loosing will-take, and thou him-to quickly home take go, afterwards I myself also return will-come and him-to ass of any knowledge not to-be-attached I-will-give” (*i.e.*, allow). Second to-say began “indeed my-man, thou then very clever art” then silently forward they-advanced, that potter them-of feet of noise not may hear. One thief-by ass of rope having-loosed own neck upon placing was-taken and second noiselessly ass to taking went. Short time after

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corā te khote di kṛaṇi.

ik banda si, kumīṭar, piṇḍ da rēṇvālā, akī zara kṛat
sasū. loḱ ōḍi ik ḍāḍi ejāb gal suṇande nē. ānde nē
pai bazarō ik vari khota mul lea su. khota tē barā
tagra jāpda si, tē kṛat umr da, tē mīlea vi sasta si.
jāṇa barā xūj si, dil ic gaonda laga janda si. rā de
kāṇde do cor ak:heṇ laga “vex oe, ā kēra cālā jān naeda tapda
laga janda e?”

duj: ak:hea pai “siana ḍnū man:ie jēra khota cūra
le’ave tē malēk nū pata na lag:e.” pāl’e ak:hea pai
“tū meri madet kar tē mē lē avāga.” rēr dove cor
khote vālē de magar gae. ik:i ak:hea “mē hṛolī hṛolī
khota kho:l lāga, tē tū ḍnū cheti kṛar lē jāi, magarō mē
apū vi part avāga tē ḍnū khote da koi pata nēi lag:en
deāga.” duj:a ak:heṇ laga “hṛala vai, tū tē cokha
siana ē.” rēr cup cē’pīte agā vāde, pai kumīṭar ḍnā de
pārā da khṛak na suṇe. ik cor khote da ras:a kho:lke
apṇi tṛaṇ tē par lei tē duj:a malkṛi khote nū lē gēa.

former-man having-stopped backwards to-pull began, when by-potter having-turned was-looked, then what was-seen ? that a man tied having-been is. Him-to was-said "friend, this what matter is ?" he-said "by-me mother to abuse ejected was, and punishment for ass become went." That poor-fellow-by him-to again leave given-was (2 = was let go). Second to-morrow he again bazar went that some ass buying take-may-come, and that-very ass-to there tied having-been was-seen, him-to stick having-struck to-say began "ah wretched-one, by-thee indeed again own mother to abuses ejected will be, this-time I thy nearness-from having-escaped remain." So-much matter having-said another direction going went.

Manka of Story.

One Hindu of nearness calf was, whose name Manka was. That man quite-alone alone living was, not his any wife was and not any child child. Only this-very calf was, and him-of with much love making was. One day of matter is that that calf die went. Great that man to sorrow became, head was-shaved and mourning of clothes were-put-on. Out having-gone him-to one friend met, said "this what matter is, what became, well-being indeed is, (is) not (it) ?" Said "alas, alas, Manka complete become went," and to weep engaging fell (2 = began). Enough so-much matter became, and his friend-by also own house having-gone and head having-shaved mourning-of clothes putting-on were-taken, this-very way, that second to having seen, one other man-by also that-very matter was-done, and third to having-seen by-fourth that-very work was-done and becoming becoming (2 = gradually) city of nobles up-to matter arriving went, and finally by-vizier also head

thorē cir pic:he aḡla jaṇa aṛkē piṣā khic:əṇ lāḡa, jad kumic:ar murekhe vekhea te ki dṛt:ha pai ik banda bād:a hē:oea e. ōnū akhea “ja:r ā ki gal: e,” axe “mæ heb:e nū gal: kād:i si te sza vaste khota baṇ gea.” os vēcāre ōnū fer chad dṛt:a. duj:e pēalēk ō mure bazar gea pai koi khota xrid leave, te ose khote nū ot:he bād:a hē:oea dṛt:ha, ōnū soṭa marke ak:hēṇ lāḡa “vah namr:raḡa, tū te fer apṇi beb:e nū gālā kād:rā hē:ongrā, ætki mæ tere kolō backe rēn:ā.” in:i gal axke hē:ori pase tur gea.

*manke di kṇi.

ik:i hē:indu de koṛ vāc:ha si, jṭda nā. *manka si. ō jaṇa bilkul kal mekāl:a rēnda si, na ōda koi ṭab:er si te na koi bal bac:a. nira tṛ:oi vāc:ha si, te ōde naḷ baṛa piar karda si. ik dīn di gal: e pai ō vāc:ha mar gea. baṛa os jaṇe nū eṛso:s hē:oea, sir munaea te matēm de kapre pae. ban:e ja'ke ōnū ik do:st ṭak:rea, axe “ē ki gal: e, ki hē:oea, xær te hē:æ na?” axe “hē:æ hē:æ manka pura hē:oea,” te roṇ dæ pea. bas in:i gal hē:oi, te ōde ja:r vi apṇe kṇar ja'ke te sir muna'ke matēm de kapre par lae, ese tārā, os duj:e nū vexe, ik:i hē:or bande vi ōo gal kiti, te trij:e nū vexe caot:he ōi kam kita, te hē:ondeā hē:ondeā šær de rēisā tiker gal: ap:er gei, te chekre vazi:r

having-shaved mourning-of clothes were-put-on. Then by-King was-asked, "why, vizier sir, matter indeed tell." To-say began, "alas alas, Manka complete become gone is, all weeping are fallen," he said. King to news indeed any not was that Manka who is, but shame of cause asked asked straw even not (3 = nothing). Enough, whatever by others was-done, by-him also was-done. Queen amazed having-become began to-ask that "whose mourning is?" by King was-shown that "Manka of." She-said "oh, great sorrow of matter is, but sir Manka is who?" King poor-fellow silent becoming remained, then having-thought to-say began "— (very well) I vizier from ask take." Him-to also trace any not. In-this-very way asking causing-to-ask real man up-to arriving went.

By-him answer was-given that "Manka my calf was." So-much matter having-said aloud aloud to-weep begin fell (2 = began). When all to trace attached (4 = all learned) that by-us all cattle-animal after head was-shaved, so-great shame came that anyone to anything saying equal-to not remained.

Maulawi Gentleman and Kid of Story.

One waterman of kid was, his house in dwelling was and his hand-from fodder eating was. Him apart-from other any she-goat he-goat his house in not was. One day that kid him from being-lost went, him-to great anxiety fall went (2 = became), all sides-on him to-see began. Anywhere even sight-in not fell, he but pursuit not leaves, villages in, fields in, wells on, trees under, every direction seeking remained. One day at-evening this-very matter of anxiety in—going was, and one bare place (in) one priest evening-of prayer reciting was—. This man own

vi sir muna'ke matem de kapre pae. mur raje puc:hea
 "kjū vazīr jī gal te sunao." ak:heṇ laga "h̄æ h̄æ
 maṅka pura h̄ægea ve, sa:re ronde nē pae" aṅe. raje
 nū xaber te koi nēl si pai maṅka kaon e, par ṣarm deā
 mareā puc:hea gic:hea kak:h vi na. bās jo kṛj h̄æornā
 kita ose vi kita. raṇi h̄æra'n h̄æoke lagi puc:heṇ "pai
 kida matem e?" raje das:ea pai "maṅke dā." aṅe
 "oh:o dādi ɛrsos dī gal: e, par jī maṅka h̄æ kaon."
 raja vecara cup: h̄æo réa, fer so'cke ak:heṇ laga, "læ vai,
 mæ vazīr kolō puch len:ā." onū vi pata kai nēl, ese
 tārā puchde pu'chande aṣl jāne tal pāṭe gae.

os jwab dīta pai "maṅka mera vacha si," in:i gal:
 axke tui tui ro'n lag pea. jadō sareā nū pata lag:ia
 pai aṣā sābnā ḍanger pic:he sir munaea, eḍ:i ṣarm ai.
 pai kise nu kṛj ak:heṇ joge nēl rāe.

maolvi sabb te be'groṭe di kṇi.

ik:i ma'ṣki dā be'groṭa si, ḍde kṇar vic rānda si te ḍde
 h̄æt:hō paṭ:he khanda si. ḍde bājō h̄æor koi bakri bakra
 ḍde kṇar nēl si. ik dīn ḍ be'groṭa ḍde kolō khṛa'e gea,
 onū baṛa fikr pæ gea, sābnī pasī onū lāb:en laga. kṛtaḷe
 vi nazrī nēl pea, ḍ par khæra na chaḍ:e, pmḍā vic, pæliā
 vic, khṭā te, rik:hā h̄æeṭh, sabb dēre lābda réa. ik dīn
 ṣamī ese gal de fikr vic laga junda si, te ik rare thā ik
 melvaṇa ṣam di nēma'z pāṛda si pea. ē jāna apṇe

thought in 'him from-in-front—passing went; teacher quickly quickly prayer having-finished him 'after ran and to-say began that "thou O-fool, what cow-house of bullock having run come art, that my prayer reciting (during) me near-from passing art?" Kid man to-say began, "teacher gentleman, me forgiven make, me from mistake become is, but one thing of," he said "me-to great thought is, say and I may-tell." "Toll then" he-said "— — (by all means)." He to-say began "teacher sir, I indeed own lost goat of so-much anxiety and thought in was that me-to other any matter of remembrance not remained, and you-to by-me seen even not was. You indeed God of name having-taken prayer —reciting were, and yet even you here there of matters of thought doing were, and me also seeing were, this somewhat upsidedown matter seeming is." Priest of heart on this matter of great effect became and always that after when prayer reciting was, eyes having shut God of thought in continuously remaining was.

Rubbed been (2 = Sick) Traveller of Story.

In one place alone house in one man dwelling was, him near one traveller came. Traveller him-to to-say began that "by-me" he said "doctor near going is." By-him him-to bread was-asked and four loaves him before placing were given. 'Then some vegetable to-bring went; his vegetable bringing bringing that traveller-by the-four loaves rubbing left were (2 = were gobbled). He then other loaves to-take went, and so-much time in by-him all vegetable eating was taken. He poor-man again four loaves having-placed other vegetable for back turned, and when returned was-seen that these also four loaves this holy-

ti:an vic ôde agi:ô di lân-gea; maolvi {itabi {itabi
nema:z muka:kê ôde magər pə:ʔea tē ak:həŋ laga pai
“tū, šemoka, kêri kūr da tēag:a naske aea ē pai mere
nema:z pārdeā mere nereō lāṇṇā ē?” begro:te vala
ak:həŋ laga pai “maolvi sāb menū muarʔ karna, mere
kolō galti hēoi e, par ik gal da” axe “menū bārā xia:l e,
akho te mē das:ā.” “das xā,” axe “ji sadke.” ô
ak:həŋ laga “maolvi ji mē te apne guace bakre de eḏ:e
fikr te ti:an vic sā pai menū hēor kise gal da thao nēi
rēa, te tu:anū mē dī:ha vi nēi si. tusi te *rab da nā
læke nema:z pae pārde sao, te tū vi tusi ēd:er ôd:er
diā gal:ā da xia:l karde sao, tē menū vi vēnde sao, ē
zara pu:hi gal ja:pdi e.” melvane de dil te es gal da
bārā asr hēoea te mē:ʔa odū agre jad nema:z pārda si
ak:hiā mi:ʔke *rab de ti:an vic bera:bər rēnda si.

male hēoe rāi di ka:ni.

iki thā kake mēkan vic ik jaṇa rēnda si, ôde kol ik
rāi aea. rāi ôṇū ak:həŋ laga pai “mē” axe “ḏagdar
kol jaṇa e.” os ôṇū roṭi pu:hi te car roṭiā ôde agre rakh
dī:tiā. fer kūj seluṇa leaṇ-gea; ôde seluṇa leaondeā
leaondeā os rāi care roṭiā ragr chaḏ:tiā, ô muḏ hēor roṭiā
lən-gea, te on:e cir vic os sara seluṇa kha lea. ô vēcara
rer car roṭiā rakke hēor seluṇe vaste piṣā murea te jadō
partea dī:ha pai ē. vi care roṭiā es hēazrēt muka leiā

one-by finishing taken are. This way becoming remained, and finally sixteen loaves eating were-taken by-him. House man-by then pursuit leaving was-given (3 = he gave it up). Afterwards him from to-ask began that "Thou what matter-for doctor near gone art?" he said "by-me some digestion of medicine taking is, me-to hunger altogether not is-attached." By-this was-said "friend when thou well having-become wilt-return, this road not come."

My Servant.

Me near one broom of work for servant was, very faithful was, work about him ever not was rebuking fallen. Straight simple was. One time inoculation attacher-by him-to was-asked that "thy how-much age is." "Hundred years" he-said. By-him was-said "nonsense, thy so-much age then not seems." By-him again was-said "well, my-man, twenty years writing take then." Was—indeed he bachelor but four times by-him marriage making of attempt was-made. First time his wife him from running-went, second turn one other servant-by his marriage of arrangement was-made, and that wife to by-gentleman compound from eject was-left (2 = was ejected). Third time by-him effort was-made and third wife dying went of-him. Last time strange like thing became, by-him one Hindu-woman with, who another city-from come was, arrangement-was-made. By-us indeed to-him said was "— — (well) just having-thought work do, this somewhat doubtful—thing seeming is." Well, two three days this way matter remained. One day he some work for city-to went. When returning came, by-people him-to was-shown that "thee behind police came and thy wife to

nē. ese tārū fēonda rēa, te chekrē solā roṭiā kha leiā su. kār vālē fēr khērā chād dī:ā. magērō ḡde kolō pū:chēṇ laga pai “tū kēri galē kēim kol calēa ē.” axē “māē koi fēazmē dī dwai lāṇi ē menū pē:k:h i:k:i nēi lagdi.” es akheā “jar-jad tū val: fēoke partēda es rā. na avī.”

mera naokər.

mere kol ik cārū de kam te naokər si bārā vafadār si, kam val:ḡ ḡnū kadi nēi si ṭha:kṇa pēa. sīd:ā sada si. ik vari ṭika laṇvālē ḡnū pū:chea pai “teri kin:i umr ē?” “sao vāre” axē. os akheā “fiē:k:hā teri in:i umr te nēi jaṇpdi.” os muṛ akheā “fi:ala vai uṭ sal lix lā fēr.” fi:ēsī te ḡ kuara par car veri os vīā karn dī koṣiṣ kiti. pāl:i vari ḡdī vāḡṭi ḡde kolō nas gei, dū:ē phere ik:i fi:or naokər ḡde vīā da bandēbast kita, te os jēnani nū sāb fi:ate vic:ḡ kād cad:ēa. triji vari os jāṭn kita te triji swaṇi mar gei su. chekerli vari ējēb jēi gal fi:oi. os ik:i fi:midṇi naṭ,jēri fi:or ṣārō ai si, bandēbast kita. asū te ḡnū akheā si “lā vai zara sāmjke kam karī, ē kūj ṣak valī gal jaṇpdi ē.” xēr do trē dī:arē. ese tārū gal rēi. ik dīn ḡ kīsē kam lai ṣār gea. jad part aēa lokā ḡnū das:ēa pai “tere pic:he pulvālā aē te teri vāḡṭi nū

taken-away (= 2) are." What time I England going went by-me him-to house of guarding for was-left. Afterwards news came that him house of near some snake bit and he that-very day dying went. This thing having-heard me-to great sorrow became. One time him-to plague also become was and very ill remained, but that time saved remained. One day of matter is that very ill—was and one man him near having-come his bracelets to-take-off began. He indeed unconscious fallen—was, but yet him-to somehow knowledge was that this man what—doing is, and having-risen him-to embrace putting was-taken (3 = embraced). Other hardly having-escaped own house running went.

Tailor of Story.

One literate—tailor one village in work doing—(habitually) was. One day him near that village of priest shirt to-cause-to-sew came. Tailor him to pipe handed (saying) that "two three puffs attach take." He-said "both pipe smoke, and both some thing tell." By-him was-said that "tailor sir, by-me one very strange thing one book in yesterday read was. From-Delhi by-me book was-got, and it in written—is that whose small head and long beard is, he mad is; no-knowing true is or false." By-this-one was-said "no sir, this thing indeed not, isn't-it-so, anyone to-believe is-going." Well short time having-sat priest own house going went, and tailor in-reasonings was-attached—(3 = began to think). To him reality in this matter-for great anxiety was because his beard long was and head small. He to-think began that "I what may-do? head indeed my big not to become is-going. Yes, one thing to-become being-able is, beard

læ khære nō.” jes vele mæ ulæt t̥ur gea mæ ðnũ k̥ar di rakhi vaste chad:ea. mægerō xaber ai pai ðnũ koṭhi de nere koi kira læea te ô ose d̥im mar gea. ê gal sunke menũ b̥ara ɔrsos h̥:oea: ik vari ðnũ taun vi h̥:oi si te cokha b̥emar r̥ea par os vele bac r̥ea. ik d̥im di gal e pai ô b̥ara m̥alea h̥:oea si te ik j̥ana ôde koḷ aṅke ôde kaṅ:an l̥an laga, ô te be:ɔḷ pea h̥:oea si par t̥a vi ðnũ kiw̥ pata si pai ê j̥ana ki pea karda ve, te uṭhke ðnũ j̥ap̥ha pa:lea. agla mas̥a backe ap̥ne k̥ar nas gea.

darzi di k̥ani.

ik p̥ar̥ea h̥:oea darzi ik piṇḍ vic kam karda h̥:onda si. ik d̥i:are ôde koḷ os piṇḍ da mij̥ā c̥:ig:a swaṅ aea. darzi ðnũ h̥:uk:a pher̥aea, pai “do tr̥æ sur̥t̥ la: læ.” æxe “nale h̥:uk:a piṇḍ te nale koi gal suna.” os akhea pai “x̥elifa ji, mæ ik ḍaḍi ɔj̥æb gal ik kitaṅb vic kal p̥ari si. *d̥ili:ð mæ kitaṅb m̥engai, te ôde vic lixea h̥:oea e pai j̥ida nik:a sir te lamzi d̥ari e ô c̥:al:a ve. x̥ore sac e ki c̥:uṭh.” es akhea “na ji ê gal te n̥el na koi man:en laga.” x̥ær thora cir bæke mij̥ā ap̥ne k̥ar t̥ur gea, te darzi d̥elil̥i lag pea. ðnũ asl vic es galke b̥ala fikr si pai ôdi d̥ari lam:si si, te sir choṭa: ô soc:en laga pai mæ ki kar̥a, sir te mera vad̥:a n̥el ban̥en laga. h̥:ã, ik gal h̥:o sakdi e,

I having-cut somewhat small to make being-able am." This-very thought in scissors searching-for engaging fell (2 = began). That anywhere not-is found. Finally getting-tired helplessness with another remedy was thought. Lamp having-lit own beard of near was-brought. Left hand with beard was-seized, and right with lamp. His meaning was that very-little—beard small may-become. Fire attaching indeed went, but quickly quickly hand up-to arriving went. What time began to-burn, by-him hand own save was-taken, and beard leave was-given (2 = was left); and all beard burnt went. Him-to great shame came, and thought to-make began that "truly truly whatever that book in written—was quite correct was. This in what doubt is? By-me great folly was-done."

Horses Sellers of Story.

One country in one king was whom-to racing of great liking was. One day him near five seven Arabia of merchants came who horses selling—(habitually) were. Saying were that "our country in very beautiful horses are, which wind than even swift to-run being-able are." This thing having-heard king of eyes open went. Merchants to by-him many rupees were-given and order was-given that "haste having-made own country go and so-much price of horses bring." They salute having made own way going went.

That king one laughter of things maker servant keeping—(habitually) was whose service this-very was that fun of things may-say (habitually)—and own master to may-make-laugh—(habitually). Those men of go going after one day king maker-laugh to having called him-to to-say began that "as-many my country in first

dāri mǎe katrke zara nik:ī kar sakna vā. ese xial vic kǎnci lāb:ən dāe pea. ō kitāle na lāb:e. chekre akke lacari naḷ fīor əlāʔ socca. diva baḷke apṇi dāri de nere leanda, khab:ə fīath naḷ dāri pharī, te saʔe naḷ bat:ī. ōda matleb si pai zara ku dāri nik:ī fīo jae. ag lag te gei, par cheti cheti fīath tāi ap:ər gei. jēs veḷe laga sarn, os fīath apṇā beca lea te dāri chad diti, te sarri dāri sar gei. ōnū dādi ʃarm ai, te xial karn laga pai “sa:ī muc:ī jo kōʃ os kitab vic lixa fīoea si bilkul ʃhik si. ēde vic ki ʃak: e? mǎe baʔa cəlpunā kita.”

kəore vecəvələḍ di kəṇi.

ik:ī mulx vic ik baḍʃa si jīnū kuḍəaor da baʔa ʃaok si. ik dīn ōde koḷ panʃ sat *areb de suḍager ae jēre kəore vecde fīonde saṇ. ānde saṇ pai “saḍ:ə de:s vic dāde sōne kəore nē jēre va naḷō vi trik:he pəʔ sakde nē.” ē gal supke baḍʃa diā ak:hiā tgrər geiā, suḍagerā nū os bare rupaj:ə diti te fīukm diti:ā pai “fīila karke apṇe mulx jao te m:ə mul de kəore liao.” ō salam karke apṇe rā ʃur gae.

ō baḍʃa ik fīas:ə diā gal:ā karnaḷa naokər taxāa fīonda si, jīdi naokeri tʃ:oi si pai lār diā gal:ā kare kare te apṇe malek nū əsəe kare. ōnā japeḍ de ʃur ʃaṇ pic:he ik dīn baḍʃa əsəəvələ nū kwa:ke ōnū ak:bən laga pai “jīm:ə mēre mulx vic ab:əl darʃe de cə:le nē ōnā

class of madmen are, them of list make." By-this was said "this see, by-me ready make left is (3 = is made), and all of first by-me your name written—is." By-king was-said "by-me what folly done is, that my name writing done is?" He-said "these sellers you near came and by-you them to rupees were given, that 'having-gone horses bring.' They when to-bring are going?" By-king was-said "no, my-man, perhaps, who-knows?, bringing even they-may-come." "Then indeed" he said "I them of names first will-write by-whom so-great idiocy was-done that horses were-brought, and then your name second place upon will-come."

Two Farmers of Story.

Two farmers were father son. One day they ass with (-them) having-taken city—going were. By-father son to was-said "look, son, thou just mounted become." Boy to ass upon mounted having-seen travellers to-say began "what graceless boy is, father indeed poor-fellow walking—going is, and this young-man ease with enjoyments—stealing is." This thing having heard son dismounting went, and his father mounting went. Other men city-from—coming were, in-laughing engaged—, that "thou indeed fine unmerciful man art, that little (one) to to-walk giving (*i.e.*, allowing) art. Shame not comes to-thee?" This after they both men mounted—then people aloud aloud to-say began, that "these God of men not, who so-great cruelty doing are? This way indeed not being-done—(habitually) is."

Then they quickly descending went, and by-father son to was said that "only-one thing remaining is, we both men ass to lifting may-take." When by-people was-seen

dī farīst bəṇar.” es uk·hea “ā vexā, māḥ tīar kar chādī e, te sareṁ tō pāl·e māḥ tī·ādī·a nā līxa hī·oea e.” bard̥ṣa akhea “māḥ kēṛa āmāk·p·ṛṇa kita e pai mera nā dar̥ṣ kita e?” axe “ē vecəṇ·vāl·e tī·ādī·e kol̥ ae, te tusū ṁnā nū rupajī·e dītī·e pai jar̥ke k·oṛ·e līao. ō kadō līaoṇ lage?” bard̥ṣa akhea “na vai, ṣad xore læ i aoṇ.” “tā· te” axe “māḥ ṁnā de nā pāl·e līxāga jīnā eḍī bevakufī kiti pai k·oṛ·e līande, te fer tī·ādī·a nā dī·ṛ·e dar̥ṣe te avega.”

dū jaṭī·ā dī k·aṇī.

do jaṭ saṇ pjo put·er. ik dīn ō khota naḷ læke ṣār lage jande saṇ. pjo put·er nū akhea, “vex put·er tū zara swar̥ hī·o.” muṇḍe nū khote te swar̥ ver̥ke rāi akī·heṇ lage—“kēa namurād muṇḍa e, caci·a tā vēcara ṭurda laga janda e, te ē jī·an maze naḷ līlī·ā pea luṭda e.” ē gal sunke put·er læ gea, te ōda caci·a cār̥ gea. hī·or jaṇe ṣārō lage aonde saṇ, hī·as·eṇ ḍāḥ pae, pai “tū te vāva ber̥ēm a·dmi ē, pai nīkī·e nū ṭurn denī·a ē. ṣarm nēī aondī a?” ēde picī·he ō dove jaṇe cār̥ pae. fer lok vērī vērī akī·heṇ lage, pai “ē *rab de bande nēī jēṛe eḍī saxti karde nē? es tārā tā nēī karīda hī·onda e.”

fer ō cheti utr gae, te pjo put·er nū akhea pai “ik·oi gal rāṇḍī e, asī dove jaṇe khote nū cuk leije.”

that "two men ass having-lifted by-road by-road—going are" they so-much laughed that these poor-men to for-hiding suitable place not met. Quickly ass to shoulders from down having-lowered on-ground was-stood. Then father to-say began that "now indeed to-me advice coming-went (2 = has come). As-long till we only people of word-to are-attached, by-them to-us anywhere to-stand even not to-be-given (*i.e.*, allowed). Henceforward to we only own profit loss may-think, and own road—may-go. Neither indeed we any other of work may-spoil, and not ours anyone by may-be-spoiled." Son to also thing good appeared, and they both own wish according to-walk began, sometimes father mounted became, sometimes son, sometimes ass to breath giving for both walking went; neither anyone from advice was-asked, and not anyone to advice was-given.

One Merchant and his Horses.

Amritsar city in one merchant (or banker) living was. To-him thought falling went (2 = came) that "if I horse keep then people my great honour will do." That place-in year of year (3 = every year) one strong (important) fair becoming is. That fair in having-gone long time searching remained and finally one by-him good fast mare buying was taken. Colour according-to she black black was; and wind than faster. Heart indeed his very happy was, own all acquaintances with her matter doing (saying) was, that "come my mare indeed looking take (2 = look at), very beautiful is."

One day to-him journey to-make befell. Groom to having-called great emphasis was-made that "of-this good manner with protection do. Near not any strange

jad lokā vekhea pai “do bande khota cuk’ke sarke sarke lage jande nē” ô in:e hēas:e pai ânā vēcara nū chap:ən joga thā na mīlea. ftabi khote nū mōndēā tō hēethā lāke pērpē khelarea. mūt pjo akzhaṇ laga pai “hērp tā mēnū mat a’ gēi. jicēr tikēr asī nire lokā de akhe lagie, ōna sanū kitāle khloṇ vi nēi deṇa. ag:e nū asī bas apṇa nafa nuk’san socie, te apṇe rā lage jāie. na’ te asī kise dije da kam vēcariē, te na sad:a kise kolō vīgē.” pūt:ər nū vi gal cangi lagī, te ô dove apṇi marzi naḷ tūrn lage, kadi pjo swar hēoa, kadi put:ər, kadi khote nū sâ dwaṇ vaste dove tūrde gae, na kise kolō slā puc:hi, te na kise nū slā diti.

ik sāuka:r te ôde kōṛe

* Ambarsar fār vic ik sāuka:r rānda si. ōnū xjal pæ gea, pai “je mæ kōṛa rak:hā tā lok meri bari iz:ət karnge.” os thā sal de sal ik tagra mela hēonda e. os mele vic jake cokha cir lābda rēa te chekre ik os hēac:hi trik:hi kōṛi mul lei. rang val:ō ô kalī sjā si, te va naḷō vi trik:hi. dil te ôda bārā xuf si, apṇēā sareā jaṇuā naḷ ôdi gal karda si, pai “cal meri kōṛi te vēr læ, vāva sōṇi e.”

ik dīn ōnū safr karna pea. sē:s nū kwake bari tēkid kiti pai “ēdi val tārū naḷ rakhi karī. nēṛe na

man to to-come give (*i.e.*, allow)." By-groom was-said 'repentance, sir, power is? (4 = God forbid, is it possible?) I indeed your coming until to-sleep even not am-going. You fully without-care remain. Her any harm not to-become is-going." This matter having-heard he station-to going went, and ticket having-taken one-and-a-half in (*i.e.*, in intermediate class) sitting went.

That-very carriage of near one his friend standing was. Salutation having-made to-ask began that "thou whither prosperity with gone art?" He-said "To-Gujranwala to-go is." By-him was said "By-me indeed to-Wazirabad going is." "Come then, with with (2 = together) journey let-us-make." By-him was-said "I indeed before sitting am." "This what direction (kind) of matter is," he said, 'here having-come sit go" (2 = sit). Well compelled having-made to-him that-very carriage in was-seated.

Way in in-matters attached fell (3 = began talking). His friend to-say began that "repentance, sir (*i.e.*, God forbid), to-day to-morrow (2 = nowadays) of very bad age is, what things now being-heard are our mother father of age in ever not were becoming." "What things, any strange thing become is?" By-him was-said "take friend (2 = well then), I quite new thing telling-am. Ballu thief of matter indeed not, isn't-it-so, heard being is (*i.e.*, you've not heard). He indeed theft for so-much famous become is that what shall-I-tell?" By-merchant was-asked "what kind of theft doing is-he?" By-him was-said "omitting indeed any kind of not, but great fancy cattle horses taking going of is."

This matter having-heard his startledness emerging went (4 = was startled). To-ask began "where living is?" By-him was-said "house indeed in-Harṛ of-him-is, from Amritsar half-league distance, but theft city in also

kise opre admi nū aon deī.” s_ci's akhea “taoba ji, mejal e? mē te tu_cad_e aon tiker saon vi nēī laga. tūsi pure beaint rāo. ōda koi nuksan nēī h_con laga.” ē gal sunke ō s_tefn t_r gea te t_rket lāke dēore vic bā gea.

ose gad_i de nere ik ōda jar khlotā si. selam karke p_rehēn laga pai “tū kithe sikh naī calā ē.” axe “*k_rrāle jānā e.” os akhea “mē te *v_ezirabard jānā e.” “calo r_er, naī naī saf_r karie.” os akhea mē tā ag_e bētha vā. “ē kēre da di gal_i e” axe “et_rhe ake bā ja.” x_er mējbur karke ōnū ose gad_i vic b_cadā.

rā vic gal_i lag pae. ōda dost ak_rehēn laga pai “taoba vāi, aj kal da bāra bura zomana e, jēriā gal_iā h_cu_n sunidiā nē sad_e ma pjo de zomane kadi nēī san h_cundiā.” “kēojēiā gal_iā, koi e_carj gal h_coi e?” os akhea “lā vāi, mē b_rki_il navī gal sunan_iā. *bal_iu cor di gal te nēī na suni h_con_i e. ō tā cori vaste e_da ma_fah_cu_r h_co gea e, pai ki das_iā?” sauka_r p_rehēn “kis tārā di cori kardā e?” os akhea “chad_da te kise tārā di nēī, par bāota jaok t_cag_e k_core lā jān da e.”

ē gal sunke ōda trā n_rkl gea. p_rehēn laga “kithe rēnda e?” os akhea “k_car te *h_car_i su, *amb_ersarō kō p_enda, par cori jāer vic vi bāot kardā e.” sauka_r

much doing is." Merchant poor-man of colour yellow becoming went, to-say began "my one very beautiful mare new bought having-been is. Of-her indeed not he anywhere desire may-do." His friend-by was-said that "largely indeed this-very-thing doing is. When has-been-seen that owner from-house going went, then indeed theft doing is. So-much clever is that to-him all of rising sitting of knowledge is. When by-anyone journey making is, then even he trace attaching taking is (4 = finds out). Then whether day may-be, whether night, he waiting is what-time until servants sleeping not take (3 = fall asleep), then quiet quiet inside entering is, and rope having-opened cattle or horse to take going is. His two three companions also are, someone of hand-to having-caused-to-hold (sc. the animal) some distant village-to sending is, and himself having-gone the-fun watching is."

Merchant poor-man—is-restless, but what may-he-do? Mail train in seated was, and train-by Lahore having-gone stopping was. Well, with-difficulty without-difficulty time passing went. Lahore having-arrived at-once descending went. Two hours waiting befell, a-quarter-less three hours-in Amritsar going it-arrived. Station from ekka was-made (*i.e.*, hired), ekka man to was-said that "horse having-pressed cause-to-go." House having-arrived haste with double fare was given and inside he-entered. Entering upon stable towards sight was-made and was-seen that empty is.

Standing for strength not remained. Asking causing-to-ask known became (= 2) that one servant piece to-eat going gone was, second seated protection—doing was, and eye just sticking went of-him (5 = fell asleep). Enough, when former servant returning came to-say began "rise, O sense beaten-one (2 = senseless), mare where is?"

vecare da rang pīla fīo gea, akhən laga “meri ik dādi sōṇi kṛi nāvī xridi fīoi e, ōda te na ō kitele kasd kare.” ōde dost akhea pai “bāota tā ijoi karda e. jad vekhea pai malək kārō tūr gea, tā i cori karda e. edīa sīaṇa e, pai ōnū sareā de utḥən bāṇ da pata e, jad kise safr karna e, tā vi ō pata la lenda e, fer pṛavē dīn fīove, pṛavē rāt, ō udikda e jicer tiker naoker sād na lāṇ, fer cup cepita ander varda e te rasīa kholke tṛagṛe jā kṛe nū lā janda e. ōde do trā sathi vi nē, kise de fīath phṛake kise duraḍe pīṇ torda e, te ape jake tēmaṣa vaxda e.”

saukar vecara pea tarpe par ki kare? dāk gadīi vic bāṭha si te gadīi *lṛor jake khloṇa si, xēr aokha saokha vāla lāṇ gea. *lṛor apīṛke cāt utr gea. do kṛēṭe udikṇa pea te fer *ambersar jāṇvālī gadīi mīl pai. ō si lokel, paonī trīṭ kṛēṭī *ambersar jā pāonci. stējn tō jakīa kita, jakīe vālē nū akhea pai “kṛa dābke vega.” kār apīṛke kāl naḷ dūṇa pṛa dīa tē ander vāṛa. vāṛdeā saṛ stābel vāl nāzr kiti tē vekhea pai sakhṇa ve.

khloṇ jogi taket nēi rēi. puchdeā puṇchandeā mēlum fīo gea pai ik naoker tṛkṛ khāṇ tūr gea si. dīṛa bāṭha rakhi pea karda si, tē akh zara lag gei su. bas jad āgla naoker part dea akhən laga “rṭh oe baṛ

More what to-tell was? Her any trace not-was-attached. Long time merchant police from search also causing-to-be-made remained. Many men to seized also it-was-by-them, but anyone from theft of trace not to-attach were-able.

Theft of by-merchant so-much grief was-eaten, that all to thought was that by-him life-during other any mare not keeping (sc. will be), and truly truly some eight ten years kept also not was-by-him. Eight ten years after to-him again keeping of reasoning coming went (2 = came). This time white horse from-Gujrat was-taken by-him. It also feeble not was, it in only so-much matter was, trap upon accustomed become not was. Then also (2 = even so) by-him was-said that "two three times harnessing we-will-take and accustomed will-go" (i.e., become).

When by-them harnessed was, it this way went that understand whole age this-very trade doing it-remained. Merchant also to-think began that "this indeed good property to-hand came." But one day he some village some debtor from rupees to-take gone was. Going time (i.e., on the way there) horse quite right gone was, but returning time who-knows to-it what became (= 2). Suddenly it out-of-control to-run engaging fell (2 = began). Merchant force having-attached reins pulls, but horse not attends. Finally road of one side trap upsetting was-given (2 = was upset). Merchant and groom head upon falling fell. When sense coming went (2 = returned) to-them, slowly slowly falling falling own house they-arrived. Three weeks beds upon full-length fallen remained. That horse one farmer to having-sold giving was-left.

Again even one time horse taken-was by-him, red colour of. At-first indeed it well going remained, afterwards to-order not was attaching (4 = did not obey).

marea, k₂oṛi kṛi:he ve?" h₂or ki dāsṇa si? ôda koi pata nêi lag:a. cokha cir sauka'r puls kolō telaḥ vi keranda rêa. kaiā bandeā nū pharea vi saṇe, par kise kolō cori da pata na la sake.

k₂oṛi di cori da sâuka'r eḍ:a gam khâda pai sareā nū xjal si pai j₂ati h₂or kadi es k₂oṛi nêi rakḥṇi, te sac:i muc:i koi aṭh das vâre rak:hi vi nêi sasū. aṭ:hâ dasâ vâreā pic:he ônū rer rak:hēṇ di dēlil a' gei. ætki ciṭ:a k₂oṛa *gujratō lea su. ô vi maṛa nêi si, ôde vîo sirf in:i gal si, bâg:i te gij:ea h₂oea nêi si. tad vi os akhea si pai "do træ vari jo' lāge, te gtj jaega."

jad ônū joea si ô es târâ ṭi:rea pai sāmjo sari umr tijo kasb karda rêa. sâuka'r vi soe:ṇ laga pai "ê tū caṅga mal h₂ath aea." par ik dīn ô kise piṇḍ kise kerzai kolō rupaj:ē læṇ gea si. jandi vari k₂oṛa bilkī l ṭhik gea si, par partdeā vari xore ônū ki h₂o gea, ea'ṇcak:ē ô bezore nas:ṇ dæ pea. sâuka'r ṭil lake vag:ā khic:ē, par k₂oṛa na man:e. chekre rā de ik:i dande bâg:i vṭ'ṭa diti. sâuka'r te s₂i's sir parne ḍig pae. jad h₂oḥ a' gei nē ô h₂aoḷi h₂aoḷi ḍigde ṭænde apṇe k₂ar apṇe. træ h₂afte manjiā te lam:ē pae rāe. ô k₂oṛa ik:i jaṭ nū vεcke de chaḍ:ea.

rer vi ik vari k₂oṛa lea su, lal rang da pāel'e te ô ṭhik janda rêa, magerō akhe nêi si lagda. ônū ik

It one whip rider (*i.e.*, trainer) of near was-sent by-him and great rupees also spending were-made. That after somewhat well going remained, but to-it swelling became (= 2). One night one mill in horse remained. Big time-at (2 = in the morning) when groom arose then what-was-seen that horse dead become fallen is. This after that merchant-by horse keeping of (*i.e.*, against) oath was-eaten (*i.e.*, taken).

cabək swar de koḷ ʈorea su te baɽe rɪpaj:e vi xare
kite. ôde pic:he kûj val ʈurda rêa par ônũ rəsaoli
ɦɛo gei. ik rat ik khra:s vic kɛoɽa rêa. vad:e vele
jad sɛi:s ut:hea te ki dɪ:ha pai kɛoɽa moea ɦɛoea
pea e. êde pic:he os sauka:r kɛoɽa rak:hən di sâo
khâdi.

VOCABULARY

The alphabetical order of phonetic symbols is : a, æ, ʌ, b, c, d, ɗ, e, ə, f, ʃ, g, ɡ, h, ɦ, i, ɪ, j, ʒ, ʝ, k, l, ɭ, m, n, ŋ, p, ɲ, o, ɔ, p, r, ʀ, s, ʂ, t, ʈ, u, ʊ, v, w, x, z. The signs ~ and ^ do not affect the order.

To save space the strictly alphabetical order has sometimes been departed from, but the order is adhered to so far as the first two letters of each word are concerned.

ABBREVIATIONS

<i>ac.</i> ,	accusative	<i>m.</i> ,	masculine
<i>adj.</i> ,	adjective	<i>n.</i> ,	noun
<i>adv.</i> ,	adverb	<i>neg.</i> ,	negative
<i>conj.</i> ,	conjunction	<i>obl.</i> ,	oblique
<i>dat.</i> ,	dative	<i>p.c.</i> ,	present conditional
<i>def.</i> ,	defective	<i>pl.</i> ,	plural
<i>emph.</i> ,	emphatic	<i>pr.</i> ,	pronoun, pronominal
<i>f., fem.</i> ,	feminine	<i>prp.</i> ,	preposition
<i>ful.</i> ,	future	<i>rel.</i> ,	relative
<i>gen.</i> ,	genitive	<i>s.</i> ,	singular
<i>i.</i> ,	intransitive	<i>suf.</i> ,	suffix
<i>imv.</i> ,	imperative	<i>t.</i> ,	transitive
<i>int.</i> ,	interjection	<i>v.</i> ,	verb
<i>interrog.</i> ,	interrogative	<i>voc.</i> ,	vocative
<i>loc.</i> ,	locative	<i>w.</i> ,	with

Regular inflected forms will be found under the simple words (for verbs the roots, for nouns and adjectives the nominatives). Irregular inflected forms will be found in their proper alphabetical place.

a, ā, root of **ʌona**

a, ā, pr.suf., to or of thee

āh, pr., this

admi, *ādmī*, n.m., man

aea, **ai**, **ake**, see **ʌona**

akh, *ākh*, v., say, **ānda** (*āhn-dā*), **akhea**, **axke** (*ākhke*),

ānde, saying (**akh**) [**akho**

unke, having come (**ʌona**)

apū, *āpū*, pr., self; also **ape**

av-āga (*āvāgā*)-**ega**(-i); (**ʌona**)

æmek, *ahmak*, adj., foolish;

-**a**, voc.; -**puna**, *-punā*, n.m.,
folly

ætki, *aitkī*, adv., this time

ab:l, *abbal*, adj., first

ag:-e, *agge*, adv., prp., formerly,
in future, in front; -**ō**,
from in front of

ag-ā, agā, adv., forwards; **-la**,
former, future

aj, ajj, adv., to-day

ak:h, akkh, n.f., eye; pl. **-iā**

ak, akk, v., get tired of; **-ke**

akl, akł, n.m.f., sense [sar

ambərsar, Ambarsar, Amrit-
andar, andar, adv., inside

akha, aukhā, adj., troubled,
with difficulty

auṇ, auṇ, p.c., **auṇa**

auṇa, auṇā, v., come; **auṇda**,
aea, ake, anke, au-āga, ega

ap:er, appar, v., arrive; **-ke**

apn-a, apnā, adj., own; **-i, -e**,

arəb, Arab, n.m., Arabia [**-ēā**

ar, ar, v., stop, pull back; **-ke**

as-i asī, pr., we; obl., **-ā**

asl, asl, n.f., reality, origin

asr, asr, n.m., effect

aṭh, aṭṭh, adj., eight; obl., **:ā**

axe, akhe, v.def., he said, one
says

ba, bā, n.f., sense

badʃa, bādshāh, n.m., king

bāṛō, bājhō, prp., except, be-

bal, bāl, n.m., child [sides

bāla, bāhlā, adj., much, very

bal, bāl, v.t., light; **-ke**

bəē, baih, v., sit; **-ṇa(ṇ), -ke**

bac, bac, v.i., save oneself, be
saved; **-ke**

bac:a, baccā, n.m., child

bā:da, baddhā, tied; from
bān:

bag:a, baggā, adj., white

bāg:ri, bagghī, n.f., small car-
riage, trap [e

bakr-a, bakrā, n.m., goat; **-i,**

banda, bandā, n.m., man; **-ēā**
bandəbast, bandobast, n.m.,
arrangement

ban:re, bannc, adv., outside

baṇ, baṇ, v., become; **-əṇ**

bāot, baucht, also **bāota**, adj.,
much [very; **-e**

baṛ-a, baṛā, adj., much, many,

bas, bas, enough

bat:i, batti, n.f., lamp

beb:e, bebbe, n.f., mother

be:of, behōsh, adj., uncon-
scious [less

berəem, berahm, adj., merci-

bevakufi, bewakūfi, n.f., folly

bəca, bacā, v., save [care

bəcmt, becint, adj., without

bagroṭa, bagroṭā, n.m., kid; **-e**

bəmar, bamār, adj., ill

bəṇa, baṇā, v. make

bərabər, barābar, adv., always

bəzar, bazār, n.m., bazaar; **ō**

bəzore, bezore, adv, out of
control

bə:a, bahā, v., cause to sit; **-ea**

bilkul, bilkull, adv., alto-

bura, burā, adj., evil [gether

cabək, cābak, n.m., whip

cac:a, caccā, n.m., father, un-
cle [denly

cancakre, cāncakke, adv., sud-
car, cār, adj., four, **care, the**
four

cal, cal, v., go, come; **-iea, -e**

cang-a, cāgā, adj., good; **-i**

caotzha, cauthā, adj., fourth; **-e**

cār, carh, v., mount

cəpit-a (-e), capitā, word
added to cup

chadī, *chaddī*, v., leave; -ea
 (-i, -iā), -da, -e [-a]n
 chapī, *chapp*, v., hide oneself;
 chek-re, *chēkre*, adv., at last;
 -eṛla, adj., last
 cheti, *chēti*, adv., quickly
 choṭa, *chōṭā*, adj., small
 c̣aru, *jhārū*, n.m., broom
 c̣alīa, *jhallā*, adj., mad; -e
 c̣alpuna, *jhālpunā*, n.m., folly
 c̣at, *jhat*, adv., at once
 c̣ig:a, *jhiggā*, n.m., shirt
 c̣uth, *jhūth*, n.m., falsehood
 cir, *cīr*, n.m., time, delay
 cit:a, *cittā*, adj., white
 cokha, *cōkhā*, adj., much, very
 cor, *cōr*, n.m., thief; -ā; corī,
 n.f., theft
 cuk, *cukk*, v., lift; -ke
 cup, *cup*, adj., silent
 cū'ra, *curā*, v., steal

da, *dā*, n.m., direction, man-
 ner
 da, *dā*, of; di, *de*, *deā*, *diā*
 dabke, *dabke*, with force or
 vigour [edge; -e
 danda, *dandā*, n.m., side,
 darj, *darj*, adj., written
 darja, *darjā*, n.m., rank; -e
 darzi, *darzī*, n.m., tailor
 das, *das*, adj., ten; obl., -ā
 dasi, *dass*, v., show; -ea, -ā
 de, *dē*, v., give; -āga, -nā
 des, *dēs*, n.m., country
 dere, *dare*, adv., direction
 dēlil, *dalīl*, n.f., reasoning; -ī
 di:ara, *dihārā*, n.m., day; -e
 dil, *dīl*, n.m., heart
 dīli, *Dillī*, Delhi

din, *dīn*, n.m., day [-iā
 di:ra, *dittā*, given (from *de*);
 diva, *dīvā*, n.m., earthen lamp
 do, *dō*, adj., two, *dove*, the two
 dost, *dōst*, n.m., friend
 dū, *dūh*, obl.pl. of *do*
 dupa, *dūnā*, adj., double
 duja, *dujjā*, adj., second; -e
 durad:a, *durāddā*, adj., dis-
 tant; -e
 dwa, *duā*, v., cause to be given
 dwai, *duāl*, n.f., medicine
 dāda, *dāhdā*, adj., very; -i, -e
 dagdar, *dāgdār*, n.m., doctor
 dak, *dāk*, n.f., post, mail
 dā, *dāih*, v., be engaged in
 dangar, *daṅgar*, n.m., cattle
 deora, *deorhā*, adj., one and
 a half; -e
 dig, *dīg*, v., fall; -da (-e) [vex]
 di:ha, *dittā*, seen; (from

ē, *eh*, pr., this; obl., *es*; emph.,
ese; pl.obl., *ēnā*
 ē, *ē*, v., thou art [ther
 ēdi:ar, *eddhar*, adv., here, hi-
 ed:a, *ēddā*, adj., so much; -i
 ēnā, *see ē*
 et:he, *ettē*, adv., here, hither
 acari, *acarj*, adj., surprising
 eṛsa, *afsōs*, n.m., sorrow
 əjaib, *ajāib*, adj., strange
 əlay, *alāj*, n.m., remedy
 əs:a, *hasā*, v., cause to laugh;
 -e [-e
 əs:anvala, *hasānwālā*, jester;

fīkr, *Fīkr*, *fīkr*, n.m., anxiety
 fōrist, *fīkrīst*, n.f., list
 fer, *pher*, adv., again

gal, gāl, n.f. abuse; pl., gālā
gaḍī, gaḍḍī, n.f. train, rail-
way carriage

gae, gae, they went; (jana)
gal, gal, n.f., matter, thing;
gao, gau, v., sing; gaonda
gea, gea, he went; (jana), gei,
geiā [to puc:hea

gic:hea, giccheā, word added
gij, gijh, v., become used to;
-ea [-e

guacea, guāceā, lost; (guac),
guyrat, Guyrāt, n.f.; -ō
galti, galtī, n.f., fault

hā, hā, adv., yes [-e
hāsa, hāssā, n.m., laughter;
hāta, hātā, n.m., compound;
-e [tion; -e

hāzma, hāzmā, n.m., diges-
hā, hai, is; hāsi, was [-i
hāc:ha, hacchā, adj., good;
hāe, hae, int., alas!

hāfta, haftā, n.m., week; -e
hāla, halā, int., indeed, very
well

hāoli, hāulī, adv., slowly
hās, hass, v., to laugh; -ea
(e), -eū [hāt:hō

hāth, hatth, n.m., hand;
hāzret, hazrat, n.m., his high-
ness [absurd!

hek:hā, hekkhā, int., never!
hēthā, hethā, adv., down-
wards

hēth, hēth, prp., adv., under-
neath

hēran, harān, adj., astonished

hīnd-u, hindū, Hindu; f., -ni

hīla, hīlā, n.m., quickness

hō, hō, v., be, become; -nda,
(-e, -eā), -ea, (i, e), -ke, -ngid
hōr, hōr, adj., other; obl.s.,
-i; pl., -nā [sciousness

hōf, hōsh, n.f., sense, con-
hōk:a, hukkā, n.m., Indian
pipe

hōkm, hukm, n.m., command

hōv, hun, adv., now

hōnda, same as hōnda; -iā

i, particle of emphasis

ij:oi, ihoī, emph., of ē, this

ic, for vic, in

ik, ikk, pr., one; obl., ik:i;
emph., ik:oi

ina, innā, pr., so much; -i

izret, izzat, n.f., honour

jar, yār, n.m., friend

ja:ka, yakkā, n.m., ekka, na-
tive conveyance; -e

jati, hayātī, adv., during life

ja, jā, v., go; japa, janda (-i, -e)
gea (gei, gae), ja-ke-nuāla,
-i-ic-o, -ū, -ega [ance; -ā

janū, jānū, n.m., acquaint-
jap, jāp, v., seem; -da (-i) '

jad, jadō, jadō, adv., when
jana, jānā, n.m., man; -e, -eā

japiha, japphā, n.m., embrace
jati, jāti, n.m., farmer; -ā

jatu, jatan, n.m., endeavour
je, je, conj., if [of; -i

jēa, jehā, rel.adj., what kind
jēra, jehrā, rel.pr., who; -i, -e

jes, jes, obl. of jo

jenani, janānī, n.f., woman

ji, jī, Sir, Madam

- jī, jīda** (whose), **jīnā** (whom),
see jo
jīcar, jīcar, adv., so long as
jo, jō, v., harness; **-ea**
jo, jō, rel.pr., who; gen., **jīda**,
 pl.obl., **jīnā**
joga, jogā, adj., suitable; **-i, -e**
jwab, juāb, n.m., answer
juan, juan, n.m., young man

kai, same as **koi**
kāl, kāhl, n.f., haste
kaḷa, kālā, adj., black; **-i**
kānci, kāncī, n.f., scissors
kad-i, kadī, adv., sometimes;
-ō, when?
kāḍ, kaḍḍh, v., eject; **-ea (-i,**
-iā)
kai, kaī, pr., some, many;
 obl., **-ā**
kak:h, kakkh, n.m., bit of
 straw; w.neg., nothing
kal, kall, adv., yesterday
kālā, kallā, adj., alone; **-e**;
kal makālā, alone
kam, kamm, n.m., work
kāṇḍa, kaṇḍhā, n.m., side,
 edge; **-e**
kaṇ:ən, kaṇṇan, n.m., brace-
 let
kaon, kaun, pr., who?
kapra, kaprā, n.m., cloth; **-e**
kar, kar, v., do; **-na, -da (-e),**
-i-ā-e-ie, -n, -nge, -naḷa, -ida
kasb, kasb, n.m., trade
kasd, kasd, n.m., desire;
katr, katr, v., clip; **-ke**
kêa, kehā, int.adj., what kind
 of; also **kêoḷea (-i)** [**-e**
kêra, kehṛā, interrog.pr., who?

kera, karā, v., cause to be
 done; **-nda**
kerzai, karzāi, n.m., debtor
kha, khā, v., eat; **-nda, khāda**
(-i), khaṇ [ing after
khæra, khairā, n.m., follow-
khāḷa, khabbā, adj., left (not
 right); **-e**
khar, khar, v., take away
khelar, khalār, v., cause to
 stand; **-ea**
khicr, khicc, v., pull; **-ən, -e**
khlo, khlō, v., stand; **-ṇ; khlo-**
ta, past part.
khol, khōl, v., open; **-ke**
khota, khōtā, n.m., ass; **-e**
khrac, khṛāc, v., be lost
khṛak, khṛāk, n.m., noise
khṛas, khṛās, n.m., flour-mill
khū, khūh, n.m., well; **-ā**
kaṇi, kahāṇī, n.f., story
kaṇṭa, ghainṭā, n.m., hour;
-e (-i)
kar, ghar, n.m., house; **-ō**
kaṭ, ghaṭṭ, a little less
kaṇim, hakīm, n.m., doctor
kaṇa, ghōṛā, n.m., horse
ki, kī, int.pr., what?
kīra, kīṛā, n.m., worm, snake
kita, kitā, done; **-i**; from **kar**
kīda, kihdā, whose? (gen. of
kaon) [**-i**
kinā, kinmā, pr., how much?
kise, obl. of **koi**
kṛtab, kitāb, n.f., book
kṛtale, kitale, adv., some-
 where [whither?
kṛtihe, kittihe, adv., where,
kṛvē, kīcē, adv., somehow,
 with difficulty

kjū, kyū, adv., why?
kō, kōh, n., m., mile and a half
koi, koī, pr., someone, anyone
kol, kōl, adv., prp., near, be-
 side; -ō
kojīf, kōshish, n.f., effort
koṭhi, kōṭhī, n.f., house
ku, ku, approximately (en-
 clitic)
kuara, kuārā, adj., unmarried
kūj, kujjh, pr., something,
 somewhat
kujrāla, Gujrāwālā; -e
kumār, kumhiār, n.m., pot-
 ter
kūr, kūrḥ, n.f., cow-house
kūrdar, ghurdaur, n.f.,
 horse-racing
kwa, kuā, v., call; -ke

la, lā, v., attach, &c.; **lapvala**,
 -e [-ke
lā, lāh, v., bring down; -ṇ,
lacari, lācārī, n.f., helpless-
 ness
lāga, fut. of **læ**, take
lal, lāl, adj., red [lenrā
læ, lai, v., take; -ṇa (ṇī), -ṇ,
læ, laiḥ, v., come down
lār, laiḥr, n.f., joke
labz, labbh, v., find, be found;
 -ḍa (e), -ḍṇ
læ, pl. of **lea**
lagz, lagg, v., be attached,
 stick; -a (e, i), -ḍa (e), -ie
lag-a, lagā, v.def., began, is
 going to; -i. **laga janda**,
 going along;—**aonda**, com-
 ing along
lai, lai, prp., for, for sake of

lamra, lammā, adj., long; -i, -e
lāṇ-, laiḥ, v., pass; -ṇa
lar, lar, v., fight; -ea
lea, leā, taken; (læ); -i, -iā,
læ; **lenrā**, am taking
leāṇa, leaunā, v., bring; -ṇa
 (iā), past, **leanda**; p.c.,
 leave; pl. **leāṇ**
leije, 1st pl. p.c. of **læ**
lāor, Lahaur, Lahore
liaṇa, same as **leāṇa**; inv.,
liāo, liaṇ
lilā, lillā, f.pl., w., **luṭṭa**,
 amuse oneself [-ea, -āga
lrx, liḥh, or **liḥh**, v., write;
lok, lōk, n., people; -ā
lokəl, lōkal, "local," i.e., slow
 (train)
luṭz, luṭṭ, v., rob; see **lilā**

ma, mā, n.f., mother
mal, māl, n.m., property
malək, mālak, n.m., master
mar, mār, v., beat; -ke
mareā, mārēā, prp., w., de
 (from **da**), on account of
marā, mārā, adj., feeble, weak
maṣki, māshkī, n.m., water-
 carrier [ing
matəm, mātām, n.m., mourn-
mæ, mā, pr., I
madet, madat, n.f., help
magər, maḡar, prp., after; -ō
 adv., afterwards
maḷea ṣṭoea, maḷēa hoeā,
 rubbed, ill; -e -e
malkri, malkrī, adv., quietly
manī, mann, v., admit; -e,
 -ie, -ḍṇ
manji, manjī, n.f., bed; -ā

maolvi, *maulwī*, n.m., Muslim scholar
 mar, *mar*, v., die; moea
 marzi, *marzī*, n.f., desire
 masā, *masā*, adv., with difficulty [mous
 mafā, *ur*, *mashāhūr*, adj., famous, *mat*, n.f., advice, sense
 matleb, *matlab*, n.m., meaning
 maza, *mazā*, n.m., relish; -e
 mela, *melā*, n.m., fair; -e
 mejal, *majāl*, n.f., will; —e, is it possible? [pelled
 mejbūr, *majbūr*, adj., compelled
 mekan, *makān*, n.m., house
 melum, *makīm*, adj., known
 melvānā, *malwānā*, n.m., Muslim priest; -e
 menga, *maṅgā*, send for; -e, -i
 menū, *menū*, to me,
 meṣa, *hameshā*, adv., always
 mijrā, *miyyā*, n.m., Muslim priest
 mil, *mil*, v., be obtained; -ea
 miṭ, *miṭ*, shut (eyes); -ke
 moea, dead; from mar
 mōṇḍa, *monḍhā*, n.m., shoulder; eā
 muaf, *muāf*, forgiven [sac:i
 muc:i, *mucci*, word added to
 mukā, *mukā*, v., finish
 mul, *mull*, n.m., price
 mulx, *mulkh*, n.m., country
 muna, *munā*, v., shave; -ea, -ke
 muṇḍa, *mundā*, n.m., boy; -e
 muṛ, *muṛ* adv., again
 muṛ, *muṛ*, v., turn; -ea, -ke
 na, *nā*, adv., no, not

nā, *nā*, n.m., name
 nal, *nāl*, prp., with; -e, adv., and; -e . . . -e, both . . . and; . -ō, than; -o nal, together
 namurad, *nāmūrād*, adj., graceless; voc., -a
 nac, *nac*, v., dance; -da
 nafa, *nafā*, n.m., profit
 naokar, *naukar*, n.m., servant; -i, n.f., service [—ən
 nas, *nass*, v., run away; -ke,
 nazr, *nazr*, n.f., sight; loc.pl.,
 navā, *nawā*, adj., new; -ī [—ī
 nē, *nē*, they are, to them
 nēi, *nehī*, adv., not
 nere, *nere*, prp., adv., near; -ō
 nēmaz, *namāz*, n.f., prayer
 nika, *nikkā*, adj., small; -i, -e
 nikl, *nikl*, v., emerge; see trā
 nira, *nirā*, adv., only; -e
 nū, *nū*, prp., to, sign of accus.
 nuksan, *nuksān*, n.m., loss

ō, *oh*, pr., that; gen., -da, dat: ac., -nū (see da, nū); pl.ob., -nā [thither
 ōdrer, *oddhar*, adv., there,
 odū, *odū*, than that, from that, then [to male
 oe, *oe*, int., O; used by male
 ohro, *ohhō*, int., Oh, alas!
 ōi, emph. of ō
 onra, *ōnnā*, so much; -e
 opira, *ōprā*, adj., stranger
 os, obl. of ō; ose, emph. of os
 ot:he, *otthe*, adv., there, thither

pa, *pā*, v., put, etc.; -ea (e)
 pasa, *pāsā*, n.m., direction; -e; loc.pl., -ī

pæ, pai, v., fall, etc.
pæle, paihle, adv., first
pæli, paili, n.f., field; -iā
pænda, paindā, n.m., distance
pær, pair, n.m., foot; -ā
pae, pl. of *pea*
pai, pai, (1) conj., that; (2)
 fem. of *pea*
panj, panj, adj., five
pādc, pañhc, v., arrive; -ea (i)
paona, painā, adj., quarter
 less than; -i
par, par, conj., but
parne, parne, prp., on (on his
 head, etc.) [-ea, 2nd fut., -ēda
part, part, v., return; -da (eā),
pār, pār, v., read, recite;
 -da (-i, e, eā), -ea
pata, patā, n.m., trace, in-
 formation
pathe, patthe, m.pl., fodder
pea, fell, etc., from *pæ*; pl.,
pæ
phaṛ, phaṛ, v., seize; -ea (-i)
phera, pherā, n.m., turn, time;
 -e [seized; -ke
phera, pharā, v., cause to be
peara, bhārā, n.m., fare, rent
peavē, conj., whether
peaj, bhajj, v., run; -ea
peukh, bhukh, n.f., hunger
peupē, bhunyē, adv., on the
 ground [(e)
pi, pi, v., drink, smoke; -nda
pila, pilā, adj., yellow
piche, picche, prp., adv., after,
piar, piār, n.m., love [back
pind, pind, n.m., village; -ā
piṛā, piṣhā, adv., back
pjo, pyō, n.m., father

puc:h, pucch, v., ask; -ea (i),
 -da (e, eā), -en
pucha, puchā, v., cause to be
 asked; -nda (e, eā)
pulsala, pulswālā, n.m., po-
 liceman; -e (*puls* = police,
see vala) [dead; -e
pura, pūrā, adj., complete,
putar, puttār, n.m., son
puṭ:ha, puṭṭhā, adj., upside
 down; -i

rā, rāh, n.m., way; *rāi*, way-
 farer
raja, rājā, n.m., king; -e
rakhi, rākhī, n.f., protection
raṇi, rānī, n.f., queen
rē, raiḥ, v., remain; -nda (i),
 -vala; -nā, I remain
rab, Rabb, n.m., God
rāe, pl. of rēa, remained; *rāo*,
 imv., of *rē*
ragr, ragar, v., rub, gobble
rakh (rax), rakkh, place,
 keep; -da, -ke, -ā
rang, raṅg, n.m., colour [-e
raṛa, rarā, adj., bare (place);
rasa rassā, n.m., rope
rēa, rehā, remained (*rē*), -i*
rais, rāis, n.m., chief man; -ā
rasoli, rasauli, n.f., swelling
ro, rō, v., weep; -nda (e), -n
roṭi, rōṭi, n.f., flat loaf; -ā
ruk:h, rukkh, n.m., tree; -ā
rupaj:a, rupayyā, n.m., ru-
 pee; -e

sā, sāh, n.m., breath
sāb, sāhb, n.m., gentleman, sir
sada, sādā, adj., simple

sadā, *sāddā*, adj., our; -e
sal, *sāl*, n.m., year
saṇ, *sān*, they were
sara, *sārā*, adj., all; -i, -e, -eā
sasu = *si* + *su*, was of him or to him
sathi, *sāthī*, n.m., companion
sāukar, *sāhukār*, n.m., banker, merchant [loc., -nī
sāb, *sabbh*, all; obl., -nā,
sacā, *saccā*, adj., true; -i
muci, truly [means
sadke, following *ji*, by all
safr, *safr*, n.m., journey
sajā, *sajjā*, adj., right (not left); -e [-e -na
sak, *sak*, v., be able; -da (i, e)
sakkhā, *sakkhā*, adj., empty
sāmj, *samjh*, v., understand;
sao, *sao*, you were [-ke, -o
sao, *sau*, adj., hundred
saō, *saū*, v., sleep; -ṇ
sāō, *saūh*, n.f., oath
saokha, *saukhā*, adj., easy
sarke, *sarke*, loc. of *sarək*,
n.f., road
sar, *sar*, v., be burnt; -n
sasta, *sastā*, adj., cheap
sat, *satt*, adj., seven
saxti, *sakhtī*, n.f., severity
selam, *salām*, n.m.f., salutation [bles, etc.; -e
seluṇa, *salūnā*, n.m., vegetable
sīs, *sahīs*, n.m., groom
si, *sī*, was
siā, *siāh*, adj., black
siṇa, *siānā*, adj., clever
siḍa, *siḍdhā*, adj., simple, straight
sir, *sir*, n.m., head

sirf, *sirf*, adv., only
slā, *salāh*, n.f., advice
soc, *sōc*, v., think; -ea, -ke, -ie, -eṇ
solā, *solā*, adj., sixteen
sōṇa, *sohnā*, adj., beautiful, fine; -i, -e
soṭa, *sōṭā*, n.m., stick
stabel, *stabal*, n.m., stable
stefn, *stēshan*, n.m., railway-station
su, *sū*, of or to him
sudagar, *sudāgar*, n.m., merchant; -ā
sūkḥ, *sukkh*, n.m., welfare
sun, *sun*, v., hear; -ea (i), -ke, -e, -ida (iā)
su'ṇa, *sunā*, v., cause to be heard, tell; -nda, -ao, -nīā
suṭ, *sūṭ*, n.m., puff at pipe
swa, *suā*, v., have sewn; -ṇ
swar, *suār*, n., adj., mounted, rider
sza, *sazā*, n.f., punishment
jam, *shām*, n.f., evening; -ī, in the evening
ḥed, *shaid*, adv., perhaps
ḥēr, *shair*, n.m., city; -ō
ḥak, *shakk*, n.m., doubt
ḥaok, *shauk*, n.m., liking
ḥarm, *sharm*, n.f., shame
ḥitabi, *shitābī*, adv., quickly; also *ḥtabi*
tā, *tā*, adv., then, in that case
tai, *tāī*, prp., up to
takat, *tākat*, n.f., power, strength [bonic, etc.)
taun, *tāun*, n.f., plague (bu-

taḡra, *taḡrā*, adj., strong, important

taoba, *tarubā*, n.f., repentance

tārā, *tarhā*, manner, way [-e

tarp, *tarp*, v., be in distress ;

te, *te*, adv., indeed ; prp., upon ; conj., and

tera, *terā*, adj., thy ; -e, -i

tekid, *takīd*, n.f., emphasis

telaḡ, *talāsh*, n.f., search

temaḡa, *tamāshā*, n.m., fun, display

t.əon, *dhaun*, n.f., neck

thā, *thā*, n.m., place

thao, *thau*, n.m., knowledge

thora, *thorā*, adj., little ; -e

tikar, *tīkar*, prp., up to

ti.ən, *dhiān*, n.m., reflection

tiar, *tiār*, adj., ready [start

trā, *trāh*, n.m., w., **nikl**, get a

træ, *trai*, adj., three

triḡa, *triḡā*, adj., third ; -i, -e

trikiha, *trikkhā*, adj., swift ;

-e

trrū, *triūh*, obl. of **træ**

tū, *tā*, pr., thou [-nū, to you

tu.ə-dra (e), *tuhāddā*, your ;

tus-i, *tusi*, pr., you ; obl., -ā

ṭabrər, *ṭabbar*, n.m., family,

wife

[**ṭak:rea**

ṭak:ər, *ṭakkar*, v., meet ;

ṭap, *ṭapp*, v., leap ; -da

ṭhak, *ṭhāk*, v., reprove ; -ṇa

ṭhik, *ṭhik*, adj., right, correct

ṭ.əe, *ḡhai*, v., fall ; -nda (e)

ṭ.əḡ:ə, *ḡhaggā*, n.m., ox, bull ;

-e

[oculation

ṭika, *ṭikā*, n.m., mark of in-

ṭiket, *ṭikat*, n.m., ticket

ṭrl, *ṭrl*, n.m., force, effort

ṭor, *ṭōr*, v., cause to go ; -da

ṭur, *ṭur*, v., walk, go ; -da (e), -n

ṭuk:ər, *ṭukkar*, n.m., piece of bread, food

ū:ə, *ūhō*, emph. of **ū** [aloud

uc:ə, *uccā*, adj., high ; **uc:ri**,

uḡik, *uḡik*, v., wait for ; -ṇa,

-da [(eyes)

ūḡ:ər, *ugghar*, v., be opened

uk:ə, *ukkā*, altogether ; w.

neg., not at all ; -i [down

ul'ta, *ul'tā*, v., turn upside

umr, *umr*, n.f., age

uṭh, *uṭth*, v., rise ; -ke, -ən

utr, *utar*, v., descend

wa, *wā*, n.f., wind

vā, *wā*, I am [ly

vā va, *wāh wa*, adv., extreme-

vag, *wāḡ*, n.f., rein ; -rā

vah, *wāh*, int., of surprise,

contempt [-i, -e

vālā, *wālā*, agent, owner, etc.,

vari, *wārī*, n.f., a time (once,

twice, etc.) [sake of

vaste, *wāste*, prp., w.de, for

vac:ha, *wacchā*, n.m., calf

vād, *waddh*, v., progress, in-

crease ; -ea (e)

vāḡ:ə, *wāḡḡā*, adj., big ; -e

vafadar, *wafādār*, adj., faith-

ful [woman, etc., (voc.)

vai, *wai*, my man, my good

wal, *wall*, prp., towards ; -ō,

towards, according to

val, *wall*, adj., good, well

vāṭi, *wauṭi*, n.f., wife [(ē)

vāra, *warhā*, n.m., year ; -e,

vaṛ, *war*, v., enter ; -da, -ea

ue, *we*, is [-əuəla (e, eā)
 uec, *wēc*, v., sell; -da (e), -ke,
 uela, *welā*, n.m., time; -e
 uênda, *wehndā*, looking (vex,
 irreg.)

veri, same as vari
 vex (or vekh), *wekh*, look, see;
 -ea (or dīṭ:ha), -ke
 vexā, *wekhā*, look!
 vécara, *wacārā*, adj., poor fel-
 low; -e, -eā

vega, *waga*, v., cause to go
 vegar, *wagār*, v., spoil; -ie
 vezir, *wazir*, n.m., Vizier
 vezirabad, *Wazirābād*
 vi, *wī*, adv., also, even
 vī, *wīh*, adj., twenty
 vīd, *wīāh*, n.m., marriage

vīc, *wīcc*, prp., in; -iō
 vīgar, *wīgar*, v., be spoiled; -e
 vīlæt, *wīlāt*, n.f., Europe,
 America

xær, *khair*, int., well
 xabær, *khābar*, n.f., news
 xarc, *kharc*, n.m., expense
 xelīfa, *khālīfā*, title of tailor
 xīal, *khīāl*, n.m., thought;
 also xjal

xœre, *khaurē*, int., whoknows?
 xrid, *khārīd*, v., buy; -ea (i)
 xuf, *khush*, adj., happy
 zara, *zarā*, a little, slightly;
 emph., zœ'ra
 zëmana, *zamānā*, n.m., age,
 time; -e

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